

M 1198

Wednesday, June 7, 1967

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Must Remain in
Transcription Room

Mr. N : So, what will we talk about?

(Other voices--confused)

And who is your friend, Noel?

Noel: He's here. Mr. Berliner

FB : I'm Fred Berliner

Mr. N : And you came out of curiosity.

FB : Sort of speaking.

Mr. N: Sort of ... What are you curious about?

FB : Well, I'd like to see what this is all about.

Mr. N: Well, you have to have some idea, you know. We don't talk about how to

FB : Oh, I understand this on the philosophical level.

Mr. N: Yeah, maybe. And are you interested in philosophy?

FB : Yes.

Mr. N: Why are you interested in that?

FB: Pardon?

Mr. N: I say, why are you interested in that? Why are you philosophically inclined?

FB: Well, it's my curiosity about people.

Mr. N: Is that all?

FB: Yes, what makes people react the way people do.

Mr. N: And you think you'll find out now?

FB: No.

Mr. N: Then you won't satisfy your curiosity.

FB: Well, it might be a step in the right direction.

Mr. N: I mean, that's what I meant. "Will you find out?" I expect of course there will be a hundred steps, and this may be one. What gives you an idea you'll have

Mr. N: Any idea about people in general, as you say, or maybe a group, or maybe me.

Girl: What do you think you can get? Are you a good judge of people?

FB: I like to think I am. So you came. That's very good. Did Michael have a hard time

Mr. N: That's not a question. Are you?

FB: Oh I would say I am.

Mr. N: Really? Okay. What do you think of me? Perhaps it would be difficult. No, not at all.

FB: I haven't had a chance to really judge you. That's an unfair question.

Mr. N: Oh, you don't think it is enough to hear a person speak? You ought to have ...Huh?

FB: Not (you kind of thought I should have answered it.)

Mr. N: Really? I think you should. You should be able if you really have a personal

Mr. N: interest in other people you ought to have a chance by seeing their justness, sometimes even only the expression, without them opening their voices, speaking right, their mouth. You ought to have already an impression.

FB: Well, I get the impression that you're a curious type of person yourself.

Mr. N: Yeah, of course. Otherwise I wouldn't ask these kind of questions. He's going to do.

FB: Yes will you look at it?

Mr. N: And that arouses your curiosity. Well, when your curiosity is satisfied, what do you do with it?)

FB: What do you do with your curiosity...when it's satisfied.

Mr. N: That's right. What does one do?

FB: I don't believe it's a question of what you do with it. Curiosity dissipates once

Girl: it's satisfied.

Mr. N: Yeah, well do you substitute some new curiosity at its dissolution, you know, you have

FB: That, I believe, is human nature. When you make up your mind that you're going

Mr. N: No, I don't think so, but in your case it might be a certain form of expectation,

FB: That's quite possible, from it, and how you will behave, and what you will do.

Mr. N: It becomes curious and curious. a plan. Don't let it depend simply on how things

what will we talk about? Words? and the hereof the first time I have seen what

brought you? say, "Well, whatever comes, I'll meet it." At the same time,

Girl: Michael . . . I brought my ()

you are liable, if you do that, to function as a ship without a rudder. You have to have an aim ... for yourself. Particularly, it has to do with work, in general, or sympathy towards work, or curious, curiosity about work. So that you start to determine for yourself what you really would like to get, if you can, and then to see if you actually can get it. And if you cannot get it, to find the reason why you don't. It gives you much more aliveness, for yourself. A person should always have expectations, always live with possibilities, you never can ^{today} tell/something unusual is going to happen, and that you look forward to it, to something, that, you never know. Whatever happens to me as an experience, accidental, and I look forward to the possibility of () something that I cannot as yet define. I think a person should be adventurous. I think you should try...I mean, it's only a suggestion...for the next three months, make a little plan of what you expect to do. You know approximately how it's going to be, and where you will be, and what surroundings, and you know a few people...and that how will you be, what will be your particular place? What can you expect from it? And after three months, make up accounts. See if it was right. It's not so difficult. I think it's quite useful. I think it's the way a person ought to look at his life. If you could determine beforehand what the next year is going to be, what he expects it to be, ^{and} whatever he thinks as an idea of what you could accomplish in a year. And maybe a five-year plan, and maybe longer than that. Ultimately what is one's aim to become. All right. You let me know. Michael will write me after two weeks, and then you can add a little note. All right?

Girl: All right.

Mr. N: Good. But now do we talk about work? What questions? And, by the way, this is the last Wednesday meeting, not because there are just a few. But that's my fault, because, I mean, it's quite ambiguous, last Monday, and I should have said, but I thought perhaps that people who were not there on Monday and couldn't be reached, so I didn't want to disappoint them. But next Wednesday, no so-called Wednesday meeting. Those who are curious can come to Wednesday lunch. Those

who really want to know something about Gurdjieff and Work, really I mean, they can come on Monday. Because Monday will have more and more coloration of really talking about work and what one has to do, and of course also the reasons why one has to do so. You won't be in town anymore--you'll go Saturday?

Girl: No.

Mr. N: Will you be here next Monday?

Girl: () be here Monday.

Mr. N: You come Monday.

Girl: ()

Mr. N: Fine. And whoever wants to, but those ^{have} who / curiosity only are not invited. Now about Work. And let's make this now a little concentrated. Who has questions? Because if there are no questions, then we don't meet anymore. I mean, I won't speak. So it's up to you.

Boy: Uh, I was taking a shower last night. This is...I think this is all right for
(Frank) me to say.

Mr. N: That is all right what you will say?

Boy: Pardon?

Mr. N: You think it's all right what you will say?

Boy: Yes. I had suddenly a group of associations together in my head, because of some line I'd read in a book that I just flipped through earlier in the evening, and ...about being lived by life, a body being lived by life.

Mr. N: Who? Any person?

Boy: No, mine.

Mr. N: In general, or that you are being lived ...

Boy: By...just by the life principle, if you want to call it that. (Both speaking
) shower, I was thinking about the way I was taking a shower, irregardless, or I might say careless about, or ignoring the possibility that I could be, that I could know, through some way or other, that was going on. As though everything was backwards.

Mr. N: What do you mean by "being lived by life"?

Boy: That's just a phrase that I've heard.

Mr. N: A phrase that you picked up from the book.

Boy: Yeah. So...

Mr. N: Do you like it?

Boy: Yeah.

Mr. N: Has it any meaning?

Boy: Well, I noticed standing there, it's as though there were something that could be there all the time, if I could know it.

Mr. N: (Both speaking) So far you're standing there and you're breathing, and your blood is circulating.

Boy: Well, then I started thinking about how that's everywhere

Mr. N: No.

Boy: The...whatever it is that is...

Mr. N: Life is not everywhere like that. Human being, more or less--of course there is also life in animals and life in plants. And maybe there is life in rocks, as we don't know. And there are different kinds of life that you don't know enough about. Extra-sensory perception certainly indicates a form of life. So you cannot generalize about that. All you can do is, you found yourself standing, you exist, you kept on breathing, you were alive, in the ordinary sense of the word. What else was there?

Boy: There were some, separate from that, mannerisms, which didn't have anything to do with that.

Mr. N: What? Standing?

Boy: Just standing there, being. Yes. And that was...

Mr. N: What...tell me the kind of mannerisms. The expression on your face?

Boy: No, the way I was using the washcloth, and all these habitual things with the soap, and this arm.

Mr. N: Isn't it any good?

Boy: Oh, I didn't have any particular feeling about it.

Mr. N: No. ()

Boy: It just suddenly struck me that there was this difference.

; Mr. N: What difference? You were an automaton.

Boy: Yeah.

Mr. N: You were doing it like a chicken without a head.

Boy: Yeah.

Mr. N: That is () different. Is that what you mean? It was.

Boy: Yeah, I could see it. If only I could see it as an expression of that, rather than as just...as just going on.

Mr. N: But it goes on hundreds of times during the day, like that. Only in that one moment you may have become aware, or, at least, you were sufficiently alert to the fact that you happen to stand there, and went through all kinds of manifestations and forms of behavior which were very automatic; and that you were reacting simply to whatever, a shower bath, whatever it was, whatever you took; and you as a body, or person, with a few thoughts and some feelings, simply react. There's nothing unusual about that. The question is, at some times you have a glimpse of all of a sudden seeing yourself doing this. And then, of course, it comes to a different kind of form of life.--That's probably what you mean.--with which you see ordinary life exist. And that would be in the direction of an awareness, if one could conceive of it, and if it could be impartial. But I don't think it was impartial. I think it just happened to be a thought...

Boy: Yeah, just...

Mr. N: ...of yourself. Yeah. Here I am. How funny. Here I am taking a bath. And I do this quite unconsciously. Without any particular rhyme or reason I've set my hand, my arm, and so forth, with the soap, in motion, and I go through the regular formalities of washing or cleaning myself. Without any particular thought--your thoughts are probably somewhere else. And all of a sudden you come to that realization: there you are. But there's nothing special about it, is there?

Boy: It wasn't...

Mr. N: ...No...

Boy:= ...anything particular.

Mr. N: No. But I'm trying to get a better concept than I do have about what might be meant by essence, and ...

Mr. N: But wait, but this is not essence.

Boy: So I want to clarify that.

Mr.N: This is just periphory. And even a little worse, because it is much more unconscious. Anything that is habitual is already partly unconscious, you know. Without a conscioasness functioning, ordinary consciousness. It doesn't take any part; the body does it. The body is automatic. It simply does certain things because it is used to it. As I say, without rhyme or reason, it happens to behave. It's like driving a car without you really, intellectually, being there. But I think this is a picture of everybody. Why would it strike you at that time, because it won't help you, as far as your essence is concerned. If you start to scrub yourself with an intention of being present to yourself, with that what you want to do intellectually, emotionally, and physically connecting together, you'll get closer to an essential value, which is of course possible. But you won't get essence by just happening to think about it. Essence quite definitely is something you have to experience. It's got to be taken out, even the thought or concept, has to be taken out of your mind. And it's got to be connected with that what you are doing physically. And it has to be propelled by your feeling. Then you really get the experience of essence.

Boy: I've been doing...

Mr. N: Huh?

Boy: The only other approach that I ever made to trying to get an idea of the concept was, assuming there was a time when I was more essential, and that was when I was very young. And because of the distance from now, in a subjective way, it appears as an entity to me now, that particular state. And that was the way I had been, so () went in that direction (), and then try to think of things that I remember having done at those times, when I was five, and...

see if I could reawaken . . .

- Mr. N: Did this all take place when you took a shower?
- Frank: No, this was another . . .
- Mr. N: Another gloss on the apple.
- Frank: No, before. This was what it was before.
- Mr. N: ~~Before~~ you took the shower? These are thoughts that you have had?
- Frank: Have had . . . yes.
- Mr. N: All right . . . Whatever you were as a child, you were a little bit more essential.
- Frank: And then, there's this large amount of feeling connected with it and not anything in particular except kind of openness there.
- Mr. N: Good, Frank, what will you do with it?
- Frank: I have the inclination to think I should try to bring it out more and live there.
- Mr. N: I don't know--really?
- Frank: That's the idea that I have ().
- Mr. N: If you become more essential, you withdraw a little bit from the world, don't you?
- Frank: Yeah, and that seems to be the problem.
- Mr. N: Yeah. So how can you become more essential and still not lose contact with the world?
- Frank: That's frightening.
- Mr. N: I don't know if it's frightening...It's very difficult. It's still a question, is it desirable? Why do people go to a cloister? Why do they withdraw?
- (garbled- 2 conversations)
- Frank: Is it because they like it or because they want to do it, or what?
- Mr. N: I think they are bewildered by the experience of ordinary life and they want to have a little retreat. And then they say they want to come to themselves--not necessarily to write a book, like a writer in an ivory tower who would write his book goes off from the world so that he can then write without being disturbed. I think lots of people at times want a certain silence--to "get away from it all" as it were--Go out in the woods and retire for a little while,,sit (

), fish, come back to face the world again--there's nothing terrible about it. But the point is that if they are there in the woods and have a vacation, they have to come back into the world and how long does it last? They have a little memory of something that was very enjoyable. Exactly the same way as now you think back about your youth, when you were a little more essential. What good does it do you now? And why would it be frightening to try to become a little bit more essential in whatever you do, your behavior . . .

Frank: Oh, because it meant . . . it's an insecure situation, in the present. Then that's what it looks like from my subjective self.

Mr. N: Why? Why would it be?

Frank: Well, that's what I keep trying to convince myself, that it isn't going to be that way.

Mr. N: If you take your ordinary manifestations, you introduce something that makes it more essential. Can you do that? We talked about that the other day . . .

Frank: ()

Mr. N: You remember two weeks ago at the meeting when we talked about putting some emotion in the voice. Frank, you remember, Frank Constantine (?). We talked about that, saying "Good morning." I mentioned it (). That becomes a little bit more essential. And still you are using your ordinary terminology to go into the outside world. You still are part of the world. But ^{the} point from where it comes is a little bit placed more in the center of yourself.

Frank: Just by commencing it with feeling . . .

Mr. N: I think so.

Frank: . . . and that whatever laws are ().

Mr. N: And there's nothing frightening about it. The totality of oneself . . .

Frank: But you know, this ^{enemy} ~~thing~~ up here in my head doesn't like that.

Mr. N: Yeah, you keep on thinking about it and perhaps you're a little afraid, and maybe you'll never try it. If you even pray . . . pray really . . . maybe ().

Frank: You know the answer you gave Alex?

Mr. N: Huh?

Frank: The answer you gave Alex. I've been thinking about that, and that helped clarify that. And that's pretty seldom.

Mr. N: And if one is in a relationship to someone else . . .

Frank: ()

Mr. N: . . . You know, don't talk too much, Frank. Don't allow it. I told you once: it's your enemy. It's no good. Because you become very confused. And then almost anything you happen to think about, you believe it has value. It hasn't. It just happens. Even the thoughts you have in the shower bath don't amount to very much. You don't get anywhere with it. If you wish, for you as you write up what/activities ~~that~~ is quite superficial. Certain activities during the day. And you make another column of that what you think is essential.

Frank: ()

Mr. N: And then you make a third column of that what you really definitely know is really the essence par excellence of yourself. And you try then each day to have that kind of an experience in which there's no question that it is not only essence but it is really essential essence. You will find if you try to describe that, and you recall it, that there is something in you that has taken place which usually is not there. And it is very definitely an attempt and an intention on your own part to be there completely. When one says "I'll speak to you straight from the shoulder" or "I'll speak to you from my heart" or "Really, this engages my conscience, and I want to tell you, and now ()." Or sometimes when the mother wants to call

the little boy from the street, she says "now, so and so, I will (

). It's a bit more essential. That is frightening. But you shouldn't be for yourself. Try to put the accent much more on the activities of your body. And don't worry too much about the thoughts or the feelings. See what the body is doing, what it wants to do, and, to some extent, let it do it. And then you see if you can watch it. In the beginning, you look at it. Then, if you can, you become aware of it. If you understand what I mean by awareness. That is, you become impartial. You see what the body is doing, because it has to do what it is doing, because it is automatic. That is the law of the body.

Frank: I know what that is.

Mr. N: You know what it is. Okay, then you work (). Now, what else?

Q: Mr. Nyland, there are a few times . . . or quite a few times . . . when I would like to ask a question or clarify something for myself, and it's as if I'm afraid. Now, I'd like to know whether that's just my vanity, or is it because I am just unclear.

Mr. N: You know, if you would frown, would you be afraid of asking for help?

Q: I don't think so.

Mr. N: No. Whenever it really has value for you and you really want it, I don't think you care about anyone who's around. If I live in a certain way that I have a question which has to be solved because it comes up time and time again, and I cannot solve it and it becomes important to me, I cannot live without the answer to that question, I really don't care who else is around, I want to know. There's a little story of Gurdjieff about that. A man always asked a certain question of Gurdjieff, and Gurdjieff never answered it. And he kept on pestering him. And Gurdjieff didn't answer. And one day they happened to be on the seashore. And they were wading out farther and they were quite a bit away from the coast. And so this man at that time said

said to Gurdjieff, said to him: "Now I ask you the question. If you don't answer I'll drown myself." And he told him.

See, it's a question of urgency. If I'm convinced that I need it, if I know that without it I couldn't live, as if someone is choking me, and I cannot breathe, I fight for my life. Whenever I'm in danger, I protect my existence, whatever it is. So if I have fear, I consider other people, and there is not as yet sufficiently . . . sufficient desire or sense on my own part that the question has to be answered now and not later. And the reason that you postpone it is that perhaps tomorrow you will be in a better position. Or you think you might have less fear. Or there may be fewer people. Or maybe it will be solved by itself. And you're not quite certain. You vacillate between this and that and the other. The result is you don't do anything. Then when you do ask, you accuse yourself that you should have done it before. And all the time that you do not ask as yet, you're still with this idea, you should have, for some reason or other. Because every once in a while I say "Ask questions." And then you don't do it--you feel a little ashamed. And then you think you don't belong because you don't ask questions. Or sometimes you want to show that you can ask a question, and in order to . . . I wouldn't call it "show off", but at least to indicate to other people that you're working. I think there is a variety of different motivations in one that finally you come to a conclusion, either I speak or I don't. Don't bother too much about that. Let all the motivations be for whatever they are. But consider for yourself, is there a question I really want to know. And then the responsibility is not yours. You ask. If I don't want to answer, it becomes my responsibility. Like Ouspensky would say, "That's no question." And then he went on to the next. Don't have any fear about it. Who cares? Nobody. Nobody has any particular interest in

you here. And you don't have to show off to anyone. ()

love to show off for themselves--everybody. Everybody has vanity. And if they can ask a question, particularly if they can express it well, and enunciate it, clear, and logically, exact, and so forth. Boy! They love the admiration of someone else, so that they may be considered worthy. But it isn't that bad. If it is there and you want to know, ask. And usually, if it is there as a thought which happened to come, immediately ask. Don't wait. Because as soon as you wait, you start to consider, and then it will end up that you don't ask. Okay? And if anything of that kind happens to come up, hold up your arm. Then you are committed. It's a very good thing, because your body helps you then to counteract whatever thoughts there may be in your mind afterwards considering it and then ().

And it's very difficult when you have held up your hand, and ()

now I say, all right, what is it, and you say, well, I'd better not ask the question. Very difficult. You will usually say it. Don't be afraid. We're all in the same boat. When a question is honest, serious, it's worthwhile. And even, I would say, if someone else who's around and doesn't consider it worthwhile, but you do, what do you care about their opinion? Stand on your own feet. What you wish, you wish. And as long as it is not selfish, continue. You can consider that, if you like, to some extent, but you're not taking anything away from anyone else. Only thing is that perhaps, be ~~being~~ first, you eliminate the possibility of someone else being first. You might say it's their bad luck. So, from now on, many questions? Every Monday, one question from you. You can think about it the whole week. You can have it on your mind, you can learn it by heart, and hold up your arm, say "I have a question!" Start with it. It'll give you strength to hear your voice; you commit yourself. Then, of course, it is saying A, and you say B, C-^{to}the bitter end. But at least you put yourself in motion. You have a

positive attitude. That is commitment. It is not wishy-washy, it is not fifty-fifty, it's not negative. It is quite definitely something that you tell yourself to do and you do it. And do it before you have any other thought that might convince you that perhaps it is better () all kind of excuses. All right? Every week you ask for the next four weeks. Every Monday. All right?

Q:= Thank you.

New Q: I was reading Ouspensky's book about a week ago. And as I was reading it,
(Geo. Peters?) all of a sudden, like in my head, I seemed to, like become distant--like there seemed to be a pulling apart in my head, as if I was retreating back. And all of a sudden my heart started to beat very fast and it was just, like it just came, and I couldn't control this feeling. And, you know, I thought, like, being awake or something. And I really, like a few times this has happened to me. But was always to the point where if I tried to control it, it would go away.

Mr. N: What part were you reading?

Q: He was talking about the work, and I think it was Essentuki and they were talking about stop exercises. And like this was very interesting to me because I had previously taken some dance lessons. And I realized that when I was in the dance lessons, I was trying to think about what I was doing, and I couldn't do the exercises. And she said, "Don't think about it, just do it." But I can't--my body just doesn't work, it just doesn't go. I have to know what I'm doing in my head.

Mr. N: What made you excited this time?

Q: I don't know--it was just the ideas. They seemed to, you know, to say something.

Mr. N: Yeah. This is like a light that went on?

Q: Yes.

Mr. N: And of course you were affected?

Q: Yeah

Mr. N: And sufficiently deep that your feeling even played a part in it.

Q: Yeah, that happens to me.

Mr. N: Yeah, sure.

Q: It happens like ()

Mr. N: Be very happy that it does happen. Because it shows that a person is not so completely crystallized...that you still can be affected. And that even a seemingly small thing like that, reading in a book, and sitting there, perhaps visualizing it, or, in any event, taking it in--that you are touched. ()
I think it's very good. What will you do with it? Let it ride out until it has worked itself away?

Q: No. Try and get it to come back.

Mr. N: Yeah. You see, it's a good experience, you want it to come back. Then, when you try it, it won't work. When you start to consider it, it goes away too.

Q: Yeah

Mr. N: And for the time being, it's quite accidental. But for that, you have to be quite happy that the accident can take place, and that you can have it as an experience. But since you know what the cause is, and also know that it happens to you, you create opportunities in which it will happen again and again. Read it again for the second time.¹

Q: Yeah.

Mr. N: See if there are other parts in the book that might affect you similarly. See after a little while if, thinking about it, and recalling it, if you can have the same kind of experience then. It won't be the same, not in the same strength. But it can create it.

Q: And it . . . see . . . another time I listened, like I happen to like Wagner's music--I was just introduced to it. And I was thinking about the Tannhauser overture, and I () welling up again, very slightly, and just, like a good feeling. And particularly with this music.

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It's very interesting.

Mr. N: I think it's always wonderful to find out that one has certain talents, or organs, which function, that one is alive, that one is not sufficiently crystallized, dead, that there is no possibility of moving. You know, a person who is physically able, dexterous, flexible--I think he has a good time when he matches his body and realizes that he can do this and that. A person who has a mind which is building different concepts, quite logically, and can put them in () form, one after the other. He has an enjoyable time if he can see his mind at work. And whenever you are emotionally involved in anything that starts to affect you, and then there is a certain rate of vibration in yourself, you feel as if you're much more alive. Rick, all of that can happen of course quite unconsciously, and will happen as far as ordinary life is concerned, because there are certain ranges in between the different centers will operate. And if it is agreeable, try to find them again. Make your conditions which you know will produce it, and then see if it will be produced. Now if you think too much about it, it won't happen.

Q: I'll let it happen.

Mr. N: Let it happen--right. Just be. And be open and say to yourself, you never can tell. Maybe when you hear Tannhauser the second time, it might not affect you that way. And maybe after six months it might affect you more. Try to find out about yourself in the state in which you were, what you had been doing. What was the result perhaps of yourself being what it is that you could be affected. Sometimes even thoughts can help you--sometimes the condition of well-being, as far as your physical body is concerned. Sometimes a conversation with someone else might have given it to you. Try to find out your different states, because they are different during the day. And they're there. And, of course, you're affected by anyone and any kind of influence from the outside, you will react in a certain way and you will

read it in a certain way. The level of oneself always changes. So try to find out, what was this particular level, this as a result of which you then were open enough to be affected. Don't stop with music or with reading: poetry, conversations, little children, walk outside in nature, certain conditions in life which you see sympathetically, other people. Sometimes it can be produced by people who are suffering--you suffer in sympathy. Never shut it off--always be as much open as you can be and let it last as long as it can last. It will enlarge your world, and then it can become very beautiful. If Ouspensky can do that for you, you ought to be very grateful.

What other things?

Girl;
new Q:

Mr. Nyland, when Noel was talking, what he said, it made me aware that (). I feel that I've been more of a sponge than anything else. And I think part of this is because I'm satisfied with (). . . .

Mr. N: . . . being a sponge

Q: Not somehow what I mean. It's that I'm satisfied with just a little bit of life and not as much as I could be ().

Mr. N: How do you know you can?

Q: (inaudible).

Mr. N: Then you try it. If you're honest about that, you may be mistaken.

Q: I don't think I am. I think I'm just lazy.

Mr. N: Good. Then overcome the laziness. ,

Q: I'm going to try.

Mr. N: That's right. Squeeze the sponge out a little bit. See what comes out.

All right? /

Q: Thank you.

Mr. N: And if you do, you can thank Noel.

Q: The other thing I wanted to ask--I just realized that while he was talking-- I read () book, The Way of a Pilgrim, and it had a tremendous impact on me. And I found that I was doing it--trying to--and it seemed to me that I was making ~~a~~mistake and all when I was working because I was too critical of my efforts. I was allowing myself to be too lazy. And I think that's what saying it so many times in the last week or so, has shown me that I have to work that way. And it doesn't matter what kind of a state that I'm in, and it doesn't matter if there are any results then, because then they'll come.

Mr. N: As long as you have an impetus that is a wish to work, it doesn't matter where it comes from. And if the reading of the little book, Pilgrim, will help you, or certain sayings from someone, or aphorisms, or whatever remark there might be, or whatever you might experience--All of that naturally will affect you in a certain way. And it may create--I called it an impetus--a desire of wanting to do something, in the direction of work, because not to mull over and over again the same thing, but actually to get it out of your system in order to produce something for yourself which is of more value than just to have a sort of a feeling. The Way of a Pilgrim is quite an emotional book. And it's written in such a way that it can affect one, and almost ~~as~~ you try to imagine yourself in that kind of a position and you feel then the same way as the pilgrim. Particularly when one has some kind of a religious affiliation or at least inclination, that with that, it strikes a note. And still striking a note there is not sufficient.

Q: I know.

Mr. N: You see, it has to be converted into that--I call it an actuality, but it really means it has a chance of becoming much more permanent.

Q: What really struck me was, in the book, when he said that it has to be done, that the only thing that man has control over is quantity, and that quality

is a gift from God. And that seemed to be, that's what I wasn't doing, I was trying to say, well I can control the quality of it, and I was working too much on that, instead of just . . . or getting hung up in that and not just trying to do it, and, the hell with the quality--just do it.

Mr. N: . . . Yeah . . .

Q: And then the quality would come?

Mr. N: No, it wouldn't.

Q: No?

Mr. N: No. I would (). You have to put it in--You really have to wish it. Because if you don't, after a little while, all it will be is quantity.

Q: No, I think I do want it.

Mr. N: Yes, right. And when ()

Q: () isn't strong enough.

Mr. N: No. You do it in accordance with whatever it is that you have, and whatever your laziness will allow. And you become a little bit more essential, to come back to what we talked about with Frank -- to put a little more in it, like, usually, feeling. There sometimes can be also a specialized way of saying things, a choice of different words always means that I consider what I want to say in a certain way, in order to create quite definitely a certain impression or an impact. And it may be that it is either intellectually or emotionally that I put content in that whatever one wants to communicate. But together with that, that what one uses, of course, being speech, also implies a certain expression on the face, a certain posture, a certain way of saying it, including silences in between words, and to know and to see by means of looking, to what extent that what one is saying is going to affect the other person. And that to be flexible, to change it at such a time whenever I wish

to change it when I see that that what was the reaction is going ()
in the wrong direction. It is teaching. This is the way one teaches children
or grownups, it doesn't matter. And in that way you deepen your life. Because
then you make whatever it is professionally into an opportunity for trying to be
awake to it, or rather to become in that opportunity, using that what you are
as an instrument, for the purpose of reaching an aim that you have set out
for yourself, and this particular aim you consider from the standpoint of what
is right and what is wrong for the particular situation. So you see, in
that way of reasoning, you come very close to the possibility, as if there is
an "I" who is going to judge about what you should do or should manifest and
how that manifestation then should take place--again it depends on your
insight, the knowledge that what is really already sufficiently conscious to
know what to do and what not to do. And that way one's life becomes different.
And as I say the impetus can come from any kind of a book or any kind of a
source. It has to be digested within oneself to be able then to have the
proper attitude toward oneself, to see in how far that what has affected me
I will now allow to exist, or in the future I will not allow it to exist. So
the criticism about myself of course now becomes tinted with the added infor-
mation that I've acquired from someone else. But I make it my own when I
actually put to practice, as it were, to take out of myself that what I have
in my mind or in my heart or my feelings, and I put it into an activity. And
when the activity is there, that is the thing that is going to last longer
than the thought. When it is activity I will remember it more than when it
is only a thought. This is the reason for the application. There are more
reasons, because if I take the thought out of my mind, and I translate it into
the activity, my mind becomes a little empty and it can be filled again with
new thoughts--But it all the time this kind of a reciprocal action in between
my mind, my body, the activity pushed, propelled, they call it, by means of

my feeling, wanting to do it, do it right, intensely, deeply, essentially, so that much more of my life as it were, becomes apparent, and I pour it in in accordance with whatever I wish, and whatever I think is right. So, if you want to in that way, squeeze your own sponge, then it should work. All right?

Q: Okay.

Mr. N: Don't be lazy. After you die, start to be lazy. Not before.

Now, that's it. You know, sometimes you sit like bags of potatoes.

Yeah.

Boy--
new Q:

I 'also--I've been trying to 'I have my own apartment and I, you know,

() my own apartment, and I have certain chores around the house, and I bought a little book called--by Orage--you know

() books.

Mr. N: What?

Q: Psychological Exercises. And I tried to count, and do the work and to scrub the floor at the same time. And I found that every time that I really tried to count and scrub the floor, the broom would go this way and that way and . . . I'd forget about what I was counting.

Mr. N: Then what'd you do with Orage?

Q: It's on the book shelf right now.

Mr. N: No, you might even have cursed him.

Q: No, it's very difficult.

Mr. N: Yeah, and did you become suspicious.

Q: Well, I . . .

Mr. N: Did Orage do the exercises himself or was his mind just a little brilliantly wandering?

Q: I never considered it that way.

Mr. N: I would. A lot of exercises in there I'm sure Orage never had done himself. But intellectually they're quite nice. Orage was very proud too. He was happy. He was happy in having the kind of mind he had. As far as the exercises are concerned, they're quite useless. And if you want to scrub the floor, count, but very slowly, 1-2-3-4, 4-3-2-1.

Q: That's what I was doing.

Mr. N: Yeah.

Q:= The simple ones.

Mr. N: That is not so difficult because you can 1-2-3-4, 4-3-2-1, then [counting faster] 1-2-3-4, 4-3-2-1 [now counting slowly] 1-2-3-. . . change. (

) broom, or whatever it is that you use--It doesn't have to do all over the place. Keep it simple. And then, it's all right to give your mind something to do while your physical body is doing something. But don't expect that you will be awake. It won't help you. All it will give you: a little extra dexterity. Almost I would say, the "I" is not interested. If you know what I mean by that. Because the "I" doesn't care . . . either that you count or that you scrub the floor, you always remain an object, you always are a human being in some kind of a form and manifestation. And that's all that "I" is interested in --just to be able to be aware of your existence, without describing your existence. If you want to strengthen your mind, and give it a little extra work to do, or perhaps like a memory course, very good, good for ordinary life. And sometimes, very nice to talk about--But for Workk not much good. Much too complicated. When you've got to the point where you can observe your mind and the mental functions, then it becomes interesting. But there are many ways of reaching that without poor Orage's psychological exercises. Now, have you ever read anything else by Orage?

Q: Well, I read the Essays

Mr. N: Essays on Love?

Q: No, just the essays in that book.

Mr. N: Oh. The Active Mind --you know that?

Q: Yes ().

Mr. N: Fifteen talks which were originally published in a psychological magazine.

(). Get hold of them. If you ever can get hold of

The Oragean Version of Work by Gurdjieff, written by Daly King (

). If you want to be interested in Orage as a man, try and get hold of The Art of Reading, or Readers and Writers. There you see a brilliant mind at work. Orage was a very interesting man, of course.

All right?

So, we'll stop this now. You understand, you make me stop. If you have questions, I will go on until doomsday. But when you just sit, I won't speak. If you have questions which occur to you during the rest of this week, and you can come Monday, come. A group has to be supported. Discussion in a group is not a lecture, and the responsibility of people who come to a group of this kind rests with the people who come, not with me.

So goodnight. See you Monday, I hope.

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